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Wayside Gatherings.

A Holiday for Science.

Dr. Burrough, Bishop of Ripon, preaching at Leeds before members of The British Association, suggested ten years' holiday for science—this suggestion inspired an article in one of the leading weekly papers by His Honour Sir Edward Parry, under the heading "If the Church went to Sleep." "I am sorry to disappoint a Bishop," concludes Sir Edward, "but the truth of the matter is that science can't sleep. The alternative seems to be that the church should wake up: it should take heart in the notion that the evolution of man and "Onward Christian Soldiers" teaches us the same message in different words, and instead of asking truth to go to sleep, it should bend its mind to teaching us to use the gifts of science with wisdom and understanding."

* * *

A Witty Rector.

From the same source I cull the following: "A certain dignitary of the Church some years ago went to preach for a witty rector of a country parish. The dignitary did not approve of the processions and when he heard that a cross was to be carried from the vestry through the church he forbade this to be done. "Well, my Lord," said the disappointed rector, as he placed the cross against the vestry wall, "it shall be as your lordship pleases; but we shall have to alter the hymn—It is quite easy," he continued turning to the choir, "You will remember to sing the verse

"Onward Christian Soldiers,
Marching as to war,
With the cross of Jesus
Left behind the door."

Proofs of Religion.

"The real proofs in religion are beyond and not behind us. He who can demonstrate that God lives in him here and now is greater than he who can show that He lived in Abraham or Moses. What is the will of God for Britain in the twentieth century is of far more importance than what was the will of God for Israel in the centuries before Christ. True religion is active and forward-looking. Its language is in the present and the future rather than in the past tense. We are not to be conformed to this world, either in its present or in its past condition, but to be transformed by the renewing of our mind."—Dr. Norwood.

* * *

Wifely Wisdom.

"A wise woman could make a success of marriage out of the most unpromising material—my wife has."—Mr. J. A. R. Cairns.

About the Bible.

Here is an interesting paragraph from the report of The British and Foreign Bible Society. Referring to the labour of those who carry the Bible to remote parts of the world the writer states: "Some visited lonely hamlets in the beautiful Tyrol, and were astonished at the warm welcome they received among the cowherds of lovely Carinthia. Another laboured in Moravia where so much religious history has been made; and another in Ruthinia, where the pathetic hovels the people call home cannot boast of a window. An Agent of the Society accompanied a colporteur to places far within the arctic circle selling the Gospels in the main villages throughout Lapland. At the other extremity of the inhabited earth men told the story in Punta Arenas, situated in the bleak straits of Magellan—the most southerly town." —A. W.

Notes of the Month.

Visit of Rev. C. W. Townsend.

The members of all our churches in Northern Ireland are again reminded of the Mission to be held in Ulster by Rev. C. W. Townsend, Missionary Agent for the British and Foreign Unitarian Association.

A Joint Committee of the Laymen's League and the Non-Subscribing Presbyterian Church is managing this Mission which is to commence on 20th November with a mass meeting in the Ulster Hall and to be continued for ten days in the Churches in Belfast and neighbourhood.

This visit is particularly to help weak congregations and to again place before the Ulster public in a striking and conclusive manner the message of Liberal Christianity.

An appeal is hereby made to all our churches to keep this event in mind and to assist in every way to make this visit a memorable one in the Religious Life of Northern Ireland.

* * *

Lord Cecil and the Geneva Conference.

A leading event of the past month has roused much discussion. The reference is to the resignation of his place in the British Cabinet by Lord Cecil who has devoted most of his time and great ability to the interests of the League of Nations. For years past he has been a prominent figure in all discussions concerning the peace of the world. His undoubted sincerity and deeply rooted conviction that the future of modern civilization is bound up with the maintenance of world peace has convinced a large number of admirers in all parties of the state that his advocacy, while stimulating public confidence in the League of Nations, contributes a moral force unequalled in modern statemanship which will ultimately make for permanent peace among the nations of the world. But that is not yet. Much remains to be done to allay prejudices and aggression among the various states.

Lord Cecil is dissatisfied with the policy pursued by his country at the Geneva Conference and cannot conceal from himself that on the broad policy of Disarmament the majority of the Cabinet and himself are not really agreed. He stated his position in a letter to the Prime Minister wherein he says :—

" I believe that the general reduction and limitation of armaments is essential to the peace of the world, and on that peace depends not only the existence of the British Empire but even that of European civilisation itself. It follows that I regard the limitation of armaments as by far the most important question of the day."

These are the words not only of a patriot who sincerely loves his country and a far-seeing statesman, but of a man of an essentially conservative habit of mind who is imbued with benevolent intentions and good wishes to European nations. His resignation from the Cabinet is on all hands regarded as being entirely due to conscientious motives. In some quarters Lord Cecil's absence from Geneva has been regarded as damaging to the prestige of the League of Nations. However, the fact to which his absence is due was actuated by a belief that he could do more for the League outside the Cabinet than in it. For the sake of peace and concord and goodwill among men it is to be hoped that his first reason for resigning will speedily enable him to develop and amplify more fully his second reason for doing so when he said " the hope of the future lies in an aroused and instructed public opinion. That is an object which may employ all, and more than all, the energies which remain to me." It is greatly to be desired that the vast majority of his countrymen will follow him if he will arouse them and instruct them. From the economic aspect of the question, the peace of the world is not merely a desirable thing, but essential if the nations of Europe are ever to escape the suspicions and the consequent unrest that have hitherto held lamentable sway. But moral considerations are even more pressing if ever the nations are to see the dawn of a gentler day, when nations will rejoice in each others' well-being and prosperous state, living peacefully together side by side. To all workers along with Lord Cecil, who labour on behalf of peace and fraternity among nations we wish every encouragement that will befall them.

* * *

The British Association.

Once more the mystery of man's origin is in the forefront of learned discussion. In perusing newspapers' accounts of the proceedings of the British Association we find that science stands by Darwin ; but scientific men know that there is so much that they do not understand. In his Presidential address at Leeds on the evening of August 31st, Sir Arthur Keith made a bold and outspoken defence of Darwinism. It

will presumably revive the slowly dying fires of the controversy which began nearly 60 years ago. No controversy has illustrated so bitterly the cynical lines—

The good are so harsh to the clever,
And the clever so rude to the good.

The intelligent opponent of Darwinism regards the scientist who supports it merely as a degraded materialist, seeking to reduce man to the level of the ape and assumes that the result of Darwinism must be to belittle man. To the trained scientist, on the other hand, to whom evolution is an inevitable working hypothesis, the layman who attacks the theory appears merely an insolent ignoramus, pronouncing judgment on an issue on which he does not know the facts, and probably could not understand them if he did. He, too, assumes that the result of such attacks must be to belittle man by undermining his reverence for truth and his zeal for free enquiry.

In his address Sir Arthur affirmed that "all evidence now at our disposal supports the conclusion that man had arisen, as Lamarck and Darwin suspected, from an anthropoid ape not higher in the zoological scale than a chimpanzee, and that the date at which human and anthropoid lines of descent began to diverge lay near the beginning of the Miocene period. On our modest scale of reckoning, that gave man the respectable antiquity of about 1,000,000 years."

He argued that Darwin's theory of man's descent propounded 56 years ago, was right and pointed out that geological search had not yet produced the final and conclusive evidence of man's anthropoid origin. "We have not yet," he said, "found the human *imago* emerging from its anthropoid encasement."

Sir Arthur asked the question, "why did modern anthropologists share the conviction that there had been an anthropoid stage in our ancestry?" In passing he gave points of similarity between anthropoids and man:—

The blood of man and that of the great anthropoid apes gives almost the same reaction, the same susceptibilities to infection and manifests the same reactions. So alike are the brains of man and anthropoid in their structural organization that surgeons and physiologists transfer experimental observations from the one to the other. The same vestigial structures—the same "evolutionary post-marks"—are to be found in the bodies of man and anthropoid. The anthropoid mother fondles, nurses and suckles her young in the human manner. These are but a tithe of the striking and intimate points in which man resembles the anthropoid apes," and consequently, he concluded, "in no other way could such a myriad co-incidences be explained except by presuming a common ancestry for both."

Sir Arthur also quoted Prof. G. Elliott Smith's comparison of the brain of man and ape:

"No structure found in the brain of the ape is lacking in the human brain, and, on the other hand, the human brain reveals no formation *of any sort* that is not present in the brain of the gorilla or chimpanzee. . . . . .The only distinctive feature of the human brain is a quantitative one."

The President turned aside for a moment to the unexplained mental development of man and said,

"Our knowledge of the elaborate architecture and delicate machinery of the human brain makes rapid progress, but I should mislead if I suggested that finality is in sight. Far from it; our enquiries are but begun. There is so much we do not understand."

He instanced the fact that with "sources of knowledge being ever extended and others of great importance, such as the study of heredity," he opined that "man will be able in due course, not only to write his own history, but to explain how and why events took the course they did."

In recording the verdict that Darwin was right the President said, "I speak but as the foreman of the jury—a jury which has been empanelled from men who have devoted a lifetime to weighing the evidence. To the best of my ability I have avoided, in laying before you the facts on which the evidence was founded, the role of special pleader, being content to follow Darwin's example. Let the truth speak."

This eminent Anthropologist in giving weighty reasons for the faith that animates him is true to the spirit of free enquiry which is never satisfied until it arrives, if not at absolute certainty—a very far cry, indeed, at least, at the most likely explanation which patient investigation reveals. "Let the truth prevail" is the motto of all scientists worthy of the name and the end of all scientific investigations. Is this not also the end of religion? Our people have always insisted that it is. It is recorded of our exemplar and guide: "Ye shall know the truth, and the truth shall make you free."

Knowledge and Strong Drink.

"The great enemy of drink is not sentiment; it is knowledge." There is no department of life in which ignorance has played a larger part than in regard to strong drink. Because alcohol in proportion to the amount consumed interferes with the judgment and produces for the time being pleasing sensations, men have looked upon it as living-water, giving health, energy and vitality. On this subject they turn down reason. Their answer to argument is:—"I have felt and so I know." It is almost impossible to convince them that scientific tests carried out under most stringent conditions have conclusively shown that in this matter feeling is deceptive. There are circumstances in which ignorance is bliss. It might, for example, have doubtful results to destroy the superstition which has gathered about the old forts which stand on so many of the hills of Ulster.

The views of the common people may seem childish when freely and openly expressed. An old thorn has been cut or some earth removed, and shortly afterwards sickness breaks out among the cattle or in the family of the offending farmer. It is no use speaking of coincidence. There is the cause and here is the effect, and the connection between them is as plain and easy to see as that between the setting of the sun and darkness. If there had not been this simplicity, not one of those ancient works telling of the life and ways of our distant ancestors would have remained.

The country is undoubtedly more interesting because on the long winter nights children gather about the knees of their grandmothers to listen to the stories of the pranks of fairies in these elevated rings which are regarded as their peculiar habitations, or to hear how young people used to get out of bed early in the first morning of May to witness the rising of the sun from the nearest fort. It is almost a pity that the onward march of education is bound to wipe out these and other harmless delusions that linger tenaciously about the hill-sides of our beloved land. But the ignorance that gives attractiveness to strong drink is of a different nature, and stands in a different category. Its results are too painful to the individual, and too destructive to society. From every point of view it is imperative that it should be assailed, and as quickly as possible destroyed by the spread of the newer knowledge now available. It is sometimes said that the results of over-eating are as bad as intemperance in the use of drink. Medical opinion is quoted in support of this contention. It is hard to understand the mentality of those who can honestly maintain this position. Is it another instance of the interference of alcohol with correct judgment? One is tempted to wonder in what kind of world the experience of such people has been gained. In a fairly long life the present writer has never known anyone inspired by over-eating. He has not heard of anyone pawning the shirt off his back, nor pledging his children's boots nor his wife's petticoat in order to have a sumptuous dinner. But the number of those who, within his own knowledge have ruined their health and prospects, have brought their families to desolation, and have died disgraced and miserable is very large.

A tramp has come to his door with hardly a boot on his feet, clothes ragged and torn, face bloated and debauched. Even in his rags and misery there remained some traces of the upright carriage, the splendid physique the proud bearing that had marked him out as a distinguished specimen of noble manhood in the days of his youth and prosperity. He was a solicitor in large practice, happily married, with a family of beautiful children, and nothing seemed wanting to his happiness. He died a miserable death in a low lodging house in Belfast. There is no need to say that it was not the love of food to excess that destroyed this man. There is only one sufficient cause, and unfortunately it is too well-known. If it were necessary to give more examples it would be easy to do so. The writer has known ministers to lose their pulpits, doctors to bring themselves to an early grave, merchants to destroy their business, decent working men to bring misery into their families, youths to go out into the world with everything in their favour, and to return disheartened and disgraced. In no case has the cause been over-eating, but in all cases the seductive attraction of the intoxicating cup. How then can over-eating be described as worse in its effects than excessive indulgence in alcohol? Have we not here strong proof of the need of education, and of deeper knowledge as to the nature and effects of strong drink? Because men like alcohol they will not recognise the danger.

Whether by reason of impaired health, dull environment or business and family worries. life has not the amount of joy for many that they desire. Strong drink brings temporary uplift. It produces a feeling of happiness and enjoyment which may be short-lived, but is real enough while it lasts. The desire for wider and fuller life is commendable. The more of happy expereince one can secure the better. It is delightful to behold the playfulness of young animals, to watch children in their sports and games to see the gladness and joy in the eyes of a holiday crowd. But no sober man ever looked with pleasure on a friend or an assembly of friends when excited and muddled in their heads by drinking. The rambling incoherent remarks, the open-heartedness, the boastfulness, or perhaps the unreasonableness and quarrelsomeness can only be tiresome and painful to him. Sir Arbuthnot Lane may be a great authority on matters of health. Where he gives his views of a dinner party at which no alcoholic drink was served, he takes up ground on which the opinion of the ordinary layman is equally as good as his. Writing of such an entertainment Sir Arbuthnot says :—" The hospitality at the meal did not comprise alcohol, and the only drink supplied was water and lemonade. The dullness of that dinner and the subsequent apathy of the meeting have left a unique and indelible impression on my memory." In that indictment Sir Arbuthnot, by implication admits all the abstainer claims. The danger of alcohol just lies in this that when a person becomes habituated to its use he cannot be comfortable or happy without it. Enjoyment and alcohol become in his mind synonymous terms. Because he is miserable without it he thinks others must be the same. And so the boundary between moderation and indulgence is hard to observe. When the need for alcohol is felt the victim is under the spell. His feet are already on the path that has so often proved fatal. An abstainer never became a drunkard. The thing is impossible. From the moderate drinkers came all the drunkards. The safe path for all is that of total-abstinence. It is the path of perfect health of a successful career, of a happy home, and of a vigorous old age. In the words of Dr. C. W. Saleeby : "Death to killjoys!" And death, accordingly, in my view, to alcohol as, in the end thereof, the greatest killjoy upon earth. And life to all means of life—light and food and water and air and exercise and music—and everything that makes us gay, but is not a 'mocker,' as the Semitic sage knew alcohol to be. No city stays miserably drab that renounces alcohol and spends its money on these non-mockers.

"SENEX."

Saint Joan.

BY THE REV. S. P. WHITEHOUSE.

In the Epilogue of the play "Saint Joan" Bernard Shaw puts into the mouth of one of the characters these words, "Half an hour to burn you, dear Saint ; and four centuries to find out the truth about you."

This typically Shavian phrase expresses much truth in few words. Many of the world's greatest benefactors have suffered the same fate, that is to say, they have been killed by their contemporaries who did not understand them and brought to life again by later generations who, equipped with the knowledge that comes after the event, have been able to estimate the true worth of the martyrs.

It took but a few minutes to give a cup of hemlock to Socrates, but it took nearly 2,000 years to discover the wisdom of his philosophy ; it took a few hours to crucify Jesus but nearly three centuries elapsed before Christianity became the official religion of the Roman Empire and it took a few minutes to burn Joan the heretic but a few centuries were required before Joan the Saint appeared.

Humanity has stoned its prophets freely in other places besides Jerusalem.

This innocent girl of nineteen years facing a court of ecclesiastical officials who, for the most part were convinced that they must send her to the stake for heresy unless she recanted, is one of the most tragic pictures in history. For a parallel we have to go to the New Testament and reconstruct the picture of Jesus before Pilate.

That the burning of Joan was one of the most fiendish crimes ever perpetrated, and that it was no less a crime because it was committed in the name of religion, is agreed by practically all historians, but there has usually been considerable difference of opinion regarding the question of responsibility.

French historians have attempted to fix the responsibility for the crime on the

English and English writers have retaliated by pointing out that when Joan was taken prisoner the French made no effort to secure her release in spite of their great indebtedness, while other commentators have pointed an accusing finger at the church and have refused to look elsewhere for the murderers.

Fortunately the problem has been tackled by a modern writer who has produced a history which has been gladly accepted by practically all authorities.

Shaw's ' Saint Joan " is a striking example of the reward that follows the systematic search for truth and of how the truth, when discovered, is easily recognised by people of differing faiths and opinions.

The Roman Catholic, the Protestant, historians with an English bias and commentators with French sympathies all agree that they have received fair treatment at the hands of Shaw and are unstinting in their praise of his work.

A better illustration of the Bible text, " The truth shall make you free " it would be difficult to find.

In Shaw's book we are told definitely for the first time that Joan had a comparatively fair trial. It has been the custom in the past to assume that the judges were unscrupulous, hard-hearted, scoundrelly men who were determined to put the girl to death, no matter what evidence was forthcoming. Shaw has exposed this fallacy and has completely exploded the theory that the court desired the death of Joan. The opposite is much nearer the truth; the court desired to save Joan, the judges doing their utmost to get her to recant so that she should be spared a horrible death.

The judges were just as helpless as the prisoner, they were simply cogs in the wheels of the huge merciless ecclesiastical machine of the Middle Ages.

They could not make new laws according to the dictates of mercy. They had to administer the law as it stood and had no alternative but to convict Joan just as a judge in this country has no alternative but to pass sentence of death on a prisoner convicted of murder.

The punishment for heresy was death at the stake and when Joan publicly asserted that in certain matters her interpretation of God's will was right and the church's interpretation wrong, the judges had either to convict themselves or convict Joan, because the church and Joan could not both be right.

This is Shaw's great contribution to the subject. He has shown that the principal characters in this drama were helpless and that blame must be thrown not on the judges but on the law they had to administer, the law which made private judgment in all religions matters, a crime punishable with death.

Fortunately, there is no such law to-day, but this is not to say that the absolute religious freedom fought and died for by men like Huss and women like Joan of Arc, has been attained.

There are still laws in the orthodox church, creeds, dogmas and confessions of faith which forbid private judgment in all religious matters and which if openly and deliberately transgressed, renders the transgressor liable to be charged with heresy.

It is no answer to say that those who accept these laws, accept them with reservations. There is a question of honesty involved.

What would we think of a business man who signed an agreement with reservations and what right have we to be less honest in religion than we are in business?

This is a question that all orthodox Christians, those in the pulpit as well as those in the pew, would do well to ask themselves and keep on asking themselves until they find an answer that has the unqualified approval of conscience.

Biblical Finds.

New Life of John the Baptist.

New discoveries by Dr. Rendel Harris, who is studying Early Christian documents in Syriac at Woodbrooke, Birmingham, in association with Dr. A. Mingana, of the Rylands Library, Manchester, are announced.

They presented in printed form at the Rylands Library yesterday three results of their most recent research. These comprise:

A new Jeremiah Apocryphon,
A new Life of John the Baptist, and
Some uncanonical psalms.

The manuscripts which are the subject of these studies were collected by Dr. Mingana, and are preserved at Woodbrooke, Birmingham, in the recently founded Rendel Harris Library.

The present translations are accompanied by facsimile reproductions of the text.

They are to be re-issued shortly under the title " The Woodbrooke Studies."

A True Saying.

"Herein is that saying true, One soweth and another reapeth."—John iv. 37. If you study carefully the Old Testament, you will see that at a certain season of the year, the kings went warring, just as nowadays the aristocracy go shooting, and have their seasons for different kinds of game. A country would just have its harvest ripe, or even gathered in, but the king of a stronger country had his eye on that harvest, and invaded the country and took the harvest away with him, leaving havoc behind him. King David was just as ready to do that sort of thing as anybody else. There was no conscience in the matter at all; if there was a chance of fighting and beating another nation they took it, and then they would say, "The Lord hath gotten us the victory." That was one way in which the saying Jesus quoted as an old one had been true, in times gone by.

But, on the present occasion when the ready response of the woman of Samaria to the words of Christ was shown by the promptness with which she made herself a Herald to her village, here was an illustration proving the truth of a homely proverb. There is no one absolutely good or evil, and if Christ Himself were a perfect instrument, in His turn He had to use instruments less perfect. Seed long ago sown, lessons of childhood perhaps, some hours of higher thought than those of ordinary routine, now came to fruition. Generations of religious teaching, with the blemishes that custom and age attach to it, yet had conveyed good seed, and far back prophets' voices, remembered or forgotten, had been heard in the land.

The spiritual fields were white unto harvest; there had been preparation in the past, which made possible the opportunity for a successful mission. The writer has a link with one, who years ago, sat by this well of Jacob, and while meditating on the associations dropped his Bible down the well, which is deep, and he had nothing to draw it up with; and there it lay for a year. Well might anyone be wrapt away in meditation at that spot. Wonderful was the description, over the "wireless," given recently of the Holy Land, and surprising too, for though it be thought of reverently, one does not realise that there can be such a wonderful variety of beauty. The speaker had travelled far and wide, he had seen the Great Lakes in America, he had wandered in Switzerland; here, there and everywhere, he had travelled; but, no spot had enthralled him so much as this little country of Palestime, the cradle of the three great religions of the West, and he said, "Of all guide-books, to this land, the Bible is the best."

Here they come, trooping out of their little city, and ever the story holds its grip. Graciously the Divine Teacher gives His recognition to obscure and far-back pioneer work, "days of small things," which gave Him the opportunity.

Channing wrote of the New Day that would dawn. "Cannot we be the heralds of that brighter day; let our lives reveal its beauty and its power."

—ULLIN.

Is Our Age Morally Bankrupt?

"Morally bankrupt" was how the present age was described by Canon Streeter, of Hereford, at the Modern Churchmen's Conference at Bournville, Birmingham, on August 25th.

"If you take up an ordinary novel, an ordinary magazine article, the literature which reflects the general outlook of the age," he said, "it is an age which can be summed up in the words 'All is vanity.'

"I see no hope whatever for our modern civilisation unless somehow or other we can let loose fresh life, which I hope will be creative in art, politics and science, as well as in what is technically called religion and morals."

"We are all Modernists now," said Professor W. R. Matthews, Dean of King's College, London, in a paper dealing with the aims of the Modern Movement.

"The difference is only in degree. It is very plain that if we are to preach the Gospel to this generation we must speak in terms it can understand. It is no use for us to set ourselves in the Ark and wait for the Flood to subside."

A religious revival, he said, could be assured only by the abolition of the discord between the religious consciousness and the forward movement of thought, only by the attainment of such a synthesis between Christianity and the modern outlook, that Christians, so far from trembling at every advance of science or scholarship as a possible difficulty for faith, should confidently

claim every new life as enlarging their thought of God.

Referring to the new Prayer Book, Professor Bethune Baker said :

Our religion ought not even to seem to harbour bits of obsolete history, ethics and science. That, I suppose, should be one of our guiding principles of revision.

It seems to me that we are to have a period of sanctioned confusion in the form of permissible variations. As a mirror of the state of the Church of England to-day the new Book reveals an absence of controlling mind, common will, and consciousness—a position of instability. Anyone can fish in these troubled waters.

* * *

"I suggest, sir," roared the brow-beating barrister, "that you are obviously an unscrupulous liar. Am I right?"

"Well," replied the mild-looking witness, "I suggest that you are obviously a perfect gentleman—and we're both about equally wrong."

Religion in America.

Taking as his subject "Religion in America," Dr. Preston Bradley, of the People's Church, Chicago, delivered an impressive sermon in First Presbyterian Church, Rosemary St, on a recent Sunday evening when the building could not accommodate all who attended, and an overflow service was held in Central Hall.

The distinguished preacher said that never in the history of America has religion been more openly and freely discussed than it is to-day, and the American Press was giving more space to the subject of religion than it had done at any other tine. The denominational emphasis in America had not been accepted, but their religious world was divided into two attitudes of thought in regard to religion, to the fundamentalists who held to the traditions of the orthodox religion, and the modernists who were bringing into religion the results of scientific and philosophical investigation. The bitterness of the controversy was lessening and a better feeling had become evident in all the groups. They had approximately one hundred and ten million people, and they learned from the most reliable statistics obtainable that sixty millions of these were not affiliated with any church—Catholic or Protestant.

The Challenge of Youth.

Because of these appalling figures Churchmen of both sides were beginning to see the need of emphasising the common truths which they accepted in order to reach the unchurched, with the result that there was more independent thinking in religion in America to-day than ever before. Perhaps the greatest challenge which the Church had to face in America to-day was the challenge of youth, as modern American youth did not accept religion on the basis of tradition or family inheritance. That, however, did not mean that they were irreligious. They were no longer frightened by the fear of hell or lured by the portrayal or the ease of heaven. They had little sympathy with any religious attitude which dogmatically sought to remedy the wrong social conditions which were existent to-day. Their religion was distinctly a religion of this world, and they emphasised the need of making operative in the human society the fundamental ethics of Jesus.

Since he arrived in Great Britain and Ulster almost the first question he was asked was, "What about your young people in America?" and he had watched with a great deal of interest the surprise of his questioners when he said that they had never been so religious in the history of the country.

Taking as his text Philippians iv., verses 8 and 9, Rev. Dr. Bradley also preached at the morning service at First Presbyterian Church and discussed the question "What is Religion?" Rev. S. P. Whitehouse, of All Soul's, conducted the service.

Correspondence.

We have received from our esteemed and venerable correspondent, the Rev. James Kennedy, a letter wherein he says that "there is something ungracious by defect" in his letter in the September number and which he asks us to rectify in these words, "That our Sunday School teachers and other members of our congregation worked most energetically in founding our Band of Hope." On referring to the September number we find that Mr. Kennedy's letter did adequately acknowledge the help of various members of his congregation. It appears, therefore, that there is no necessity for the correction.

Christian Reunion.

Churchman's Plea for Vigorous Policy.

An impressive plea for Christian reunion was made by Dr. H. D. A. Major, Principal of Ripon Hall, Oxford at the Modern Churchmen s Conference at Bournville, Birmingham on August 26th.

Those who were inclined to wait until all English Churchmen were agreed upon a practical policy would have to wait until Doomsday, he declared. There were, in his view, four things Anglican Modernists should resolve to do henceforth.

"We ought," he said, "to admit to Holy Communion all communicants from other Christian bodies, and we ought not to hesitate to communicate at their altars if they permit us.

"We ought to do all in our power to advance modern Christian education, both among clergy and laity, and also if possible, inter-denominationally.

"We always ought to adopt and support a Church policy which puts first things first—love, truth, freedom, the fruits of the Spirit; and second things second—positive institutions, rites and customs.

"We ought to co-operate heartily with those other Christian communions in philanthropic and humanitarian endeavours."

The policy proposed would seem drastic to some, but that would be because they had lost sight of the essential nature of the Christian Church.

His Scientific Faith.

Sir Oliver Lodge's Lecture on Energy.

Posterity's Problem.

"Many things which appear to be destroyed are merely changed in form," said Sir Oliver Lodge, avowing his scientific faith at a citizens' lecture on "Energy" at Leeds lately.

"That matter is only one of the innumerable forms of energy has been emphasised by Einstein in his theory of relativity. This is the revolution in thought which characterises the advance of science in the twentieth century. The electrical theory of matter, which began in the theory of relativity will go on to clinch it. We shall find that the fundamental thing in the material universe is the ether in its various forms of energy, and that the sun and stars and planets are only the latest recognised manifestation of an unsuspected form of that energy.

"Posterity has to solve the problem of the connection between etheric energy on the one hand and life and mind on the other.

"Undogmatically and testatively, I do not think that the life is one of the forms of energy in the sense that it can be transmitted into other forms. It seems to me a guiding and directing principle, ad extra, which interacts with the material or physical universe, but it is not of it. I apprehend that the universe must contain many things beyond the scope of those that we study in physical science, and that we only get a dim and clouded apprehension of such things when they interact with those other aspects which either directly or indirectly appeal to our senses or our reason.

Undeniable Realities.

"These higher entities appear to me undeniably realities, but we are not provided with the clues which may some day perhaps enable us to treat them scientifically, and incorporate them into the region of organised knowledge. Meanwhile, though we may be respectfully silent about them we need not make the absurd blunder of denying their existence. The intuitions of poets, prophets and saints are to be respected even by the devotees of physical science, whose field is so large already that they are tempted to treat it as comprehensive of all reality, which I assert dogmatically, it is not.

Still a going Concern.

The universe has always existed, and it is still a going concern. It has not run down yet, and perhaps never will. Can it be true that the universe is like a running down clock? Is there anything that could wind it up again? The answer is, Yes. In our physical science we had left intelligence out, but in so far as physics ignores life and mind it cannot be complete as a philosophy. A true philosophy must be comprehensive and ignore nothing. Such a philosophy does not yet exist. Our imagination, intuition, and every other faculty must be strained to the uttermost before we get a momentary glimpse of the vast possibilities latent in reality as a whole.—The "Northern Whig," September 7th.

BAPTISM.

BEGG.—On August 30th, at Barnhill, Larne, by the Rev. James Kennedy, Margaret Isabella Winter, daughter of the Rev. and Mrs. J. Begg.

Split Over Creeds.

Setback to World Conference.

A sensation was caused in the World Conference on Faith and Order, on Thursday, August 18th, when the Eastern Orthodox delegation decided to take no further part in the voting on the reports.

Their decision was announced by Metropolitan Germanos, who stated that the reports being prepared by the Conference on subjects of doctrine, with one exception, were inconsistent with the principles of the Eastern Church, and therefore could not be accepted.

In effect, he added, the whole Conference was ahead of what their people would accept. They approved only the report on the Holy Scriptures.

Dr. Brent, Bishop of Buffalo, presiding, expressed his regrets and thanked the Eastern delegates for their frank statement on their position.

The split arose over the difficult task of reconciling the mystical and traditional view of the Sacraments held by the Eastern Church with the rationalistic view of Western Protestantism.

In an address on the subject, Dr. Nicholai, Bishop of Ochrida, Serbia, defined the sacramental rites as "mysteries," and protested against any limitation of the discussion. "As for us of the East," he said, "we are afraid to depreciate any of the seven marvellous 'mysteries.'"

He also argued against any attempt to set up modern opinion against tradition in an interpretation of the Scriptures. "The opinions of intellectual persons," he said, "may be wonderfully clever and yet be false, whereas the experience of the Saints is always true."—British United Press.

Religion Dissolution Danger.

"We, in England, who have hitherto been the most national of nations, are becoming cosmopolitanised," said the Rev. A. Hawkes at the resumed conference of the Modern Movement in the English Church at Bournville, on August 23rd. "Can we refrain from asking ourselves whether we shall escape the religious dissolution which is undermining Christianity in the Latin countries?

"The Gadarene temper of Latin Catholicism is on the increase, not only in the nation, but in the church, and even among those of whom better things might be expected. Religion is placed in an impossible position when men are driven to choose between it and knowledge."

The Rev. J. S. Boys Smith urged that to keep together the forces of reason and religion was an essential condition of the success of the movement. Yet to-day, he said, there was again a reaction in favour of their separation.

Science and Religion.

Fallacy of Bishop's "Holiday Scheme"

"Key to Happiness."

The "Morning Post" says:—Nothing could have been more moderate and unprovocative than Sir Arthur Keith's presidential address to the British Association reaffirming the essential validity of Darwinism. Yet it has exposed him to attack from both Anglican and Roman pulpits. From the latter Sir Arthur was accused of uttering "a cheap philosophy" Something "unscientific, mischievous, misleading and untrue." He may console himself with the reflection that the same censure was inflicted on Galileo for saying that the earth went round the sun. But there is something more surprising in the attitude of the Bishop of Ripon, who seems to suggest that, after all the world could get on very comfortably without science and its researches, and speculations—or at any rate without any further prosecution of them.

The Bishop proposes a scientific holiday for ten years, during which every physical and chemical laboratory should be closed, and the energy thus released should be dedicated to "finding a formula for making ends meet in the scale of human life," to which submission there are two obvious replies. In the first place it is impossible with the best will in the world, to arrest the march of the great world movement. Knowledge grows from more to more; it is inherent in the science of things, and though it may be, as the Bishop declares, that man's acquisition of knowledge has surpassed his powers of assimilation, he cannot, if he would, sit down and say—thus far and no further.

In the second place, why assume that the pursuit of scientific research is incompatible with the attempt "to find a formula for making both ends meet in the scale of human life?" Investigation in one direction does not exclude investigation in the other.

If no one is the happier for Einstein's law of relativity nobody is unhappier. It is a fallacy to suppose that the arrest of progress is the key to happiness, and it is unreasonable to hold that the "one increasing purpose" which runs through the ages has reached its utmost legitimate limit in the present generation. Most of human unhappiness is caused by ignorance and by the wasted effort that is spent in mitigating the consequences of ignorance. As far as it tends to abate that ignorance, science is rendering an inestimable service to humanity.

It Happened in London on August 31st.

This highly intelligent dialogue took place in the National Gallery yesterday.

Woman Visitor: What place is this?

Attendant: The National Gallery, madam.

Woman Visitor: Ah! The National Gallery. It's new, isn't it?

Attendant: New? Hardly that. A matter of a century old, that's all.

Woman Visitor (suspiciously): Well, then, which is the place that's new—in fact, only just opened?

Attendant: I really couldn't say, madam.

Woman Visitor: But you must know.

Attendant: I assure you, madam, I do not.

Woman Visitor (indignantly) Then what do you mean by putting up a board outside saying "Open To-day"?

Is it any wonder that the attendants sometimes wear a tired look.—("National Gallery," W.C.2).

"The 'Tablet' and Cardinal Bourne are out to deny the 'continuity' of the Church of England. It points out that even if Anglican Orders were valid (which the Roman Church denies) or were to be revalidated from Eastern Orthodox sources (a not remote possibility) Anglican priests would not be Catholic priests, not being in communion with the source of jurisdiction at Rome. Then comes the passage to which we invite attention: 'Anglicans are so slow to grasp the obvious truth that we had better help them by an illustration. The freakish—and in some cases blasphemous—little bodies which trace their Patriarchs, Archbishops and Bishops back to Utrecht **can all boast clergies in valid Orders.** Are they therefore Branches (or twigs) of the Catholic Church? Dr. Orchard is said to possess valid Orders. Are then his Free Catholics, real Catholics?'

"The Liberal Catholic Church possesses neither Patriarchs nor Archbishops, and gives another definition to Catholicity than Rome. The 'Tablet' would not wish to pay us any compliments, but its recognition of the validity of our Orders, fully conversant as it is with the facts of the Utrecht succession and the case of Archbishop Mathew, is at least honest and straightforward."

—"The Liberal Catholic."

From earliest ages until the beginning of the tenth century Church music consisted of a single melody, sung in unison or in octaves. The stage of transition from the older Hebrew faith had its reflection in music. There was at first no definite break with Jewish forms. They were gradually modified to suit the newer ideals of Christianity. Antiphonal singing, as practised in the Synagogues, became a part of Christian worship. A letter from the younger Pliny, written in 112, A.D., states that Christians meet at daybreak to sing antiphonal music in honour of Christ. Some authorities opine that many ancient Jewish Temple chants were incorporated in to the music of the early Church. Cecil Forsyth considers that probably "snatches of Greek and even Italian folk-music" may also have been adopted. This free or transitional period lasted until the middle of the Fifth Century. At first, the singing appears to have been largely congregational, A crude form of song called "jubila" is traced to this period. It consisted of a long melody sung to a single vowel. The "jubila" became gradually incorporated with church music, though in a modified form. St. Gregory is believed to have shortened it considerably! No hymns were sanctioned as part of Church worship until the 10th or 11th centuries. The chant, systematized it is said by Pope Gregory, and hence named Gregorian, had already been in use from earlier days of Christianity—though at what time it actually began to be used is not known. Probably it was, as Cecil Forsyth suggests, the product of several civilizations of the past, and thus became a heirloom of the Western newer faith.

—PHYLLIS CAMPBELL.

Cerinthus.

"Jesus was represented as a real man, born in the usual way of Joseph and Mary, and chosen by God to be the Messiah on account of his eminent righteousness, the æon Christ descended on Him at his baptism, revealing the most High to him, and endowing him with the power of miracles, to be exercised for the confirmation of his doctrine. The Demiurge, jealous of finding his power thus invaded, stirred up the Jewish rulers to persecute Jesus; but, before the crucifixion, the æon Christ returned to the pleroma."

"The key to the true doctrine was said to be derived by secret tradition, from St. Matthias and from one Theodas, who was described as a disciple of St. Paul."

—"Robinson's Church History."

Reports.

Belfast First Presbyterian Church Sunday School.—A very pleasing function at the opening of the session was the presentation of a drawing room clock by the teachers and scholars to Miss Mary Hewitt on the occasion of her approaching marriage. This was a mark of their appreciation of her many and varied services as a teacher and organiser. Miss Hewitt has been one of the most devoted and conscientious workers in the School and Church for many years, and in making the presentation the Superintendent Mr. Robert M'Crum expressed the regret of all at her departure and spoke highly of the good work she had done for the young people of the Church.

* * *

BALLYCARRY.

In connection with the Old Presbyterian Congregation of Ballycarry a very successful cake fair and sale of work was held on Saturday afternoon, August 22nd, the proceeds being devoted to the current church expenses. There was a very large attendance from a wide area throughout the evening. In the absence of Mr. William Caldwell. who was unavoidably prevented from attending, the role of chairman was assumed by the minister, Rev. W. G. Marsden, who suitably introduced Mrs. Edgar Jackson, of Belfast. In an attractive address Mrs. Jackson declared the sale open, and wished the promoters every success.

A hearty vote of thanks to Mrs. Jackson was accorded on the motion of Mr. Thomas Milliken, J.P., and this was endorsed also by the presentation to her, at the hands of little Miss Maureen Paisley, of a handsome handbag as a souvenir of the occasion.

Amongst those present was the Rev. John Begg and a party of friends of the Old Presbyterian Congregation of Larne and Kilwaughter, and being invited to speak, Mr. Begg appropriately conveyed greetings and good wishes for success from the Larne congregation. Another old friend, Mr. Samuel Magill, of Larne, was unable to attend, and a characteristically expressed letter of regret was read from him.

* *

Ballyhemlin.—A very pleasant day was secured for the school Excursion on August 19th, which this year was to Whitehead, breaking the outward journey at Belfast, and Carrickfergus, where King William's landing stone is always an object of veneration, and the wee boys asked about the white horse, and how it was got ashore. On the homeward journey halts were made at Holywood and Bangor and everybody thoroughly enjoyed themselves.

* * *

Comber Women's League. The Committee met on September 12th and arranged the Winter's work which promises to be both interesting and valuable. On October 3rd the annual General Meeting will be held and an address given by Miss E. L. Andrews. Membership of the Women's League is open to all women members of the church from the age of 14. All intending members are invited to the first meeting on Monday, October 3rd at 8 p.m. in the school. October 8th and 9th should be red-letter days. Mrs. Blake Odgers, who is one of the most revered and honoured members of our faith will visit Comber for two days. On Saturday afternoon at 3 p.m. there will be a welcome and meeting in the school. All women members of our churches at Killinchy, Moneyrea, Ballyhemlin, Greyabbey, Newtownards, Rademon, Downpatrick, and Clough are given a hearty invitation to attend. If those who intend to come would send a postcard to Mrs. R. Milling, The Square, Comber, it would help the catering arrangements. Tea will be provided and there will be a musical programme. On Sunday, October 9th at 6-30 p.m., a service conducted by Mrs. Blake Odgers, assisted by Mrs. Glynne Davies, will be held in the

Church. This service is open to all and it is hoped there will be a large attendance. In connection with the practical side of the Women's League work, it is proposed to hold Dressmaking and Drill classes if sufficient numbers wish it. It is also proposed to affiliate with the Girls' Club Union so that the competitions may be entered and the delights of the holiday home at Carnlough be sampled. November 7.—"Experiences of a Baby Creche," by Miss R. Crawford of Larne. December 5.—United party of Branches of the District League. January 9.—New Year Service conducted by Mrs. Slipper. February 6.—"A Trip to the South Seas."—Mrs. E. R. Jackson. Quarterly visits will be paid to the other Branches.

* * *

Mountpottinger.—Up to the present it is unfortunately not possible to state anything definite with regard to the filling of the pulpit by a permanent minister. During the second half of August and the first half of September the pulpit was occupied by Rev. J. A. Kelly, Mr. A. C. Senior, Rev. J. G. and Mrs. Davies, Rev. P. Godding, these visits being made in accordance with Presbytery arrangements. It has been decided to hold the Harvest Thanksgiving Services on October 16th, when we hope to have a preacher from outside our own Presbytery.

* * *

Women's League.—The Belfast District League has arranged a series of meetings in connection with the proposed visit of Mrs. Blake Odgers, J.P., in October. They are as follows: October 7th, Larne; October 8th, Comber; October, 9th, Evening Service at Comber; October 10th, Stanhope Street, 3 p.m.; Mountpottinger—8 p.m.; October 11th, Central Hall, 7 p.m. All the meetings will be open to everyone interested in women's work in our Churches. Mrs. Blake Odgers, who is to speak at these meetings is the widow of the late Dr. Blake Odgers, Recorder of Bristol and Director of Legal Education in London. She was one of the early students at Bedford College, London, while the College was still housed in Bedford Square. She is a life-long Unitarian and has been closely connected with the Women's League since its beginning in 1908, having been always a member of its executive. In 1913 she became its President and continued to guide its course throughout the war until 1919. At present she is Chairman of the Central Committee. In 1920, Mrs Blake Odgers was invited by the Women's Alliance of the United States and Canada to represent the British League at the Tercentenary meeting of the Pilgrim Fathers, in the autumn of that year. She spent a full and happy six weeks in Boston, Mass., and visted many Alliance Branches within Boston and in other towns in the States, and did a great deal to bring about the warm friendship and willing co-operation in work which exists between the "League" and the "Alliance" to-day. In 1921, Mrs. Blake Odgers had the honour of being nominated as the first woman magistrate of the district where she has lived for 30 years. Her warm heart, cool judgment and gracious personality make her peculiarly fit for this arduous work. She serves on the Bench of the Highgate Division in North London.

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